

THE HERALD OF THE GOLDEN AGE.

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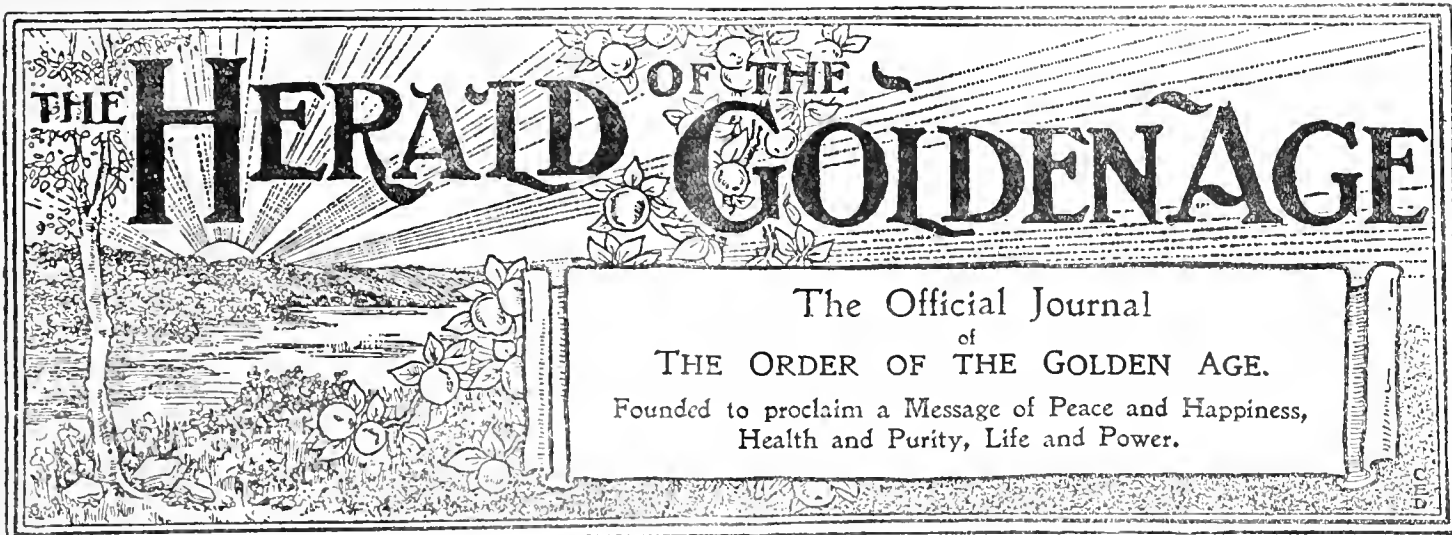
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ONE PENNY.

Life after Death.

For a long time I have believed that the human soul survives the death of the body, for the evidence that such a belief demands for its justification, seemed, to my mind, to be existent. Although it did not amount to absolute demonstration, yet I felt that the accumulated testimony of those who have declared that they have had personal communications from the dead (so-called), constituted, when combined with the conclusions



which can be logically deduced from well attested psychic phenomena, and when supported by the inner voice of Intuition, a rational basis for such a conviction.

But there have been moments in the past when I have been tempted to question whether, after all, our common hope concerning human immortality may not possibly be due to inherited tendency and early education; and *then* I have yearned for definite knowledge concerning the life beyond the grave.

This state of mental uncertainty, of *mere belief*, has now, however, finally passed away; for I have recently been permitted to pass through experiences which enable me to speak from the standpoint of *personal experience* concerning this matter.

Hitherto I have *believed*, now I *know*, that when the physical body is laid aside, the soul retains its individuality and its consciousness.

I have been permitted to hold prolonged conversation with human souls who are now discarnate, and to receive from them such communications, such evidences of their personal identity, such utterances concerning mundane and spiritual

facts, as prove conclusively to me the reality of their post-mortem existence and the retention of their individual mentality.

The quest after truth which culminated in these occurrences was commenced on my part with an open, though watchful and critical, mind. I was fully aware of the unreliability, the personating tendency, and the clairvoyant or mind-reading faculties of some of the astral or spiritual entities who seek to get into communion with mortals through various media, and consequently I carefully weighed and considered the phenomena which took place. Twenty years ago I was elected an Honorary Member of the Psychical Research Society and took part in its scientific experiments and investigations; consequently, I had some knowledge concerning psychical phenomena and test conditions.

But after calmly reviewing all the facts and giving consideration to every possibility of illusion, I find it impossible to escape the unalterable conviction that I have indeed talked face-to-face with a kindred soul who left the earth-plane a few years ago, and whose voice, manner, gestures, clear and lucid diction, and almost phenomenal knowledge concerning spiritual truth, were, when combined, altogether *unmistakable*.

During several long interviews (one of which lasted for more than an hour, and took place in the presence of a reliable eye-witness) I presented to this friend many searching questions. They could only have been answered in the manner in which he answered them, by one who not only knew all about his earthly life, his work, and his ideals, but who also possessed his own distinctly defined personality and manner of speech, and his unique comprehensive understanding of spiritual law and the highest forms of esoteric truth. Yet I did not fail to receive an immediate and perfectly relevant, masterly and satisfactory response to every one of them.

Many of these responses revealed the most profound knowledge concerning transcendental phenomena, and spiritual illumination of a high degree. And I am convinced that it has indeed been my privilege to hold communion with one in the discarnate state, who, when on this earth, was verily one of God's prophets.

"We were not given our lives just that we might amuse ourselves and have a good time."

The medium through whom he spoke (a woman aged 74) was altogether ignorant concerning him; she possessed no knowledge of the subjects about which we conversed, or of my own identity.

She is a sincere religious soul whose chief wish is to be used by God in any way that He may desire for the accomplishment of His purposes. And she is neither clairvoyant nor psychometric, nor does she possess the mentality that would have enabled her to understand the matters we discussed, or the phraseology that we used.

But she is so constituted as to be able to surrender her physical organism and her consciousness so completely, whilst in a state of trance, that she can be used with great facility as a medium for spiritual communication.

Her bodily form was so transfigured and controlled by the spirit of my friend, that the sense of *her* presence was almost lost, and only that of *him* who used her physical organism was manifest.

He said to me at the time :—"I can control the body of this medium with almost as much ease as I could my own when I was in the flesh."

And *his* presence could be *felt* as well as seen; his handclasp was unmistakable; his powerful personality beyond all counterfeit.

He also spoke to me through another medium who did not know my name or anything about him. And yet his identity was just as clearly evidenced by his voice, diction, hand-clasp, manner, and references to his private affairs and ideals.

The identity of the other souls, with whom I held repeated converse, was also established by very strong evidence, and in every case was confirmed and attested by him whose word I would rather trust than that of almost any living man I know—not only because of his integrity, but on account of his wonderful spiritual insight, his well-trained observant faculties, and his reliable judgment.

Two of these other Visitants were well known during their earth-lives; they bore witness to the Truth and *suffered for its sake*. One of them was a Reformer who withstood the false theology and ecclesiastical tyranny of his day and generation, and, by so doing, transformed the thought of Christendom. The other was a heroic woman who manifested the spiritual consciousness and vision, and the transcendent life, in a manner that is almost unparalleled in history, and she was burned at the stake after winning immortal renown and changing the fortunes and destiny of her country.

They told me many things that I wanted to know, and said much that was calculated to help and encourage me in my life-work. They also gave me certain valuable advice, which revealed intimate knowledge concerning my personal ideals and also concerning our doings at the Headquarters of the Order.

And they promised me their aid in the future, and assured me that I and my co-workers were being used as instruments for the accomplishment of the Divine Purpose.

My own mother came to me and spoke in such a way as to establish recognition on my part, and also another lady who was known throughout the world as a prominent

religious worker, and whose intimate friendship I was once privileged to enjoy.

I am not constrained to make these affirmations, merely to attract attention to my experiences, but with the hope that my testimony may possibly be helpful to some of our readers who may be harassed with doubts concerning the reality of life beyond the grave.

The dark clouds of Materialism which hang like a pall over the religious and scientific world in these Western lands, can only be dispersed by the revelation of spiritual facts.

Each additional witness, therefore, concerning genuine psychic phenomena, whose word can be trusted and whose soundness of judgment is to any extent recognized by some of his contemporaries, helps to let in the light of Truth which constitutes the only remedy for the mental obscurity that is so prevalent.

Consequently, I feel that I am almost under an obligation to bear witness concerning the manifestations that have been given to me.

Having, for many years, asked for spiritual light and knowledge, in order that I might be enabled to help others, by passing on to them what was given to me, I may not be silent concerning this matter. I do not, however, expect this brief narration to appeal to other minds with the same force as these occurrences appealed to me.

A full account of all that took place and of all the incidental evidence that was furnished me would fill this Magazine; consequently I can only state some of the chief facts. But just as my heart was gladdened when F. W. H. Myers and Dr. Hodgson (the scientific inquirers of the Psychical Research Society) at last confessed that they were convinced by ungainsayable evidence *that the human soul survives physical death*, so I trust there may possibly be some who may be glad to learn that I also have seen and heard enough to convince me.

And I feel that I must also record the fact that I received from all three of these Reformers, who were eminent for their loyalty to Truth, the clearest and most emphatic testimony concerning the pre-existence of the soul, and the truth of the doctrine of *Re-incarnation*.

They assured me that this great Law obtains; and that in the near future it will be recognized and understood throughout the Western World.

Sidney H. Beard.

MINISTERING SPIRITS.

Some whom we loved have departed with characters formed, wills yielded, appetites conquered. I believe they are greatly capable of influencing us. They loved us dearly on earth; prayed for us daily; would have made any sacrifices for us. Now they are in higher conditions; in fuller, freer, completer life.

Natural affinity of spirit, the constraint of tender affection, the urgent necessity that must rest upon every child of God for remedial activity, will surely lead them to endeavour, at least, to impress our spirits by some impact of mind upon mind, to set free for us good influences by prayer.

That we are not actively conscious of their influence is no proof that they are not working for our benefit.

Canon Wilberforce.

The Secret of the Universe.

Men lived for a long time under the Law of Gravitation without understanding it, though aware of the evil that disobedience to it entailed. In the same way we have been living under the Law of Love, knowing it not, except through the suffering that resistance to it has caused ourselves and others.



And even as men who sin ignorantly against natural laws impute their sufferings to the action of some capricious being, so have we imputed to God the sufferings that have arisen, from our disobedience

to this His supreme law of Life. And this in spite of earth, air, fire and water reiterating again and again,—“These miseries are your doings, because you have mind and thought and could have prevented them. You can prevent them in the future.” An awe-inspiring cry, dread to listen to, which no one dares to listen to, against which ears are stopped by the wax of superstition, and the wax of criminal selfishness.

The reason why this Law has remained for so long unrecognized, is because the wrong and evil consequent upon its violation have almost totally obscured its beneficent action. But this wrong and evil only make its reality more apparent: the confusion resulting from disobedience to law being in proportion to the supremacy and universality of the law that is being violated.

If Love is thus seen to be supreme in man's life, and if behind all substance is a “Thing in itself” that the intellect cannot fathom, may we not postulate that unknown power to be Love? Love, which we have seen the intellect is powerless to comprehend, and hence cannot know; yet which is moulding and shaping all life to itself!

If one watches the growth of love in man, especially when his individual love has come into contact with that of the great Universal Love, it seems certain that some outside influence is at work on that man, transforming him into a new creature. And even as in wireless telegraphy, the receiver that receives the message establishes conclusively the existence of an agent from whence that message emanated; may we not from man, when he becomes all-loving, demonstrate the reality and existence of an Infinite Love?

And it was because in his life Jesus so manifested that Love, that he gave to men a revelation of God unique in its beauty. It is because of this that men assigned to him the pre-eminence of being the one and only son of God. For we thus show unconsciously our recognition of love as the supreme force in life.

It was this message of love that the common people heard gladly, for they are more elemental in their natures than the cultured classes (for, as before noticed, the intellect is always at strife with love). These cultured classes felt this doctrine of love to be a pernicious doctrine, and rested not until they had brought about the death of him who so boldly and openly declared it to be the secret of all true religion.

Thus hate met Love and seemed to put him to death, only Love never dies; and this gospel lived on in the hearts of a

few fisher-folk, who were so possessed with its truth that, like their Master they gladly endured all things rather than deny its omnipotence.

At first, however, even they failed to comprehend the universality of the law that they gave their lives to manifest to the world; but a revelation came to one of them that love may not be limited in its action, but must be universal, or it is not Love at all. Then learned men realized the power of this teaching as a religion, but seeing sin to be co-existent and failing to see that sin comes from want of love, evolved from old Jewish rites the sacrificial idea of the atonement.

Thus has the intellect always refused to recognise Love as the one great unifying power in the world, and after the death of Jesus, error permeated his teaching more and more. And men to-day still misread the gospels, our churches still worship a dead Christ; if it were not so, the world would have been regenerated long ago.

Too long the churches have been content to worship and mourn over a crucified Saviour. The one Saviour of the world is Love; Love who lives to-day, who stands knocking outside the door of each man's heart, though man still refuses to listen to his pleading voice.

What are our holy days, feast days and lenten services, but a farce, while that voice pleads in vain; while around us our sinful and suffering fellow-men groan under the burden imposed upon them by their fellows? Our churches are like a woman who tends the memory of her dead child, while all the time there are suffering little ones craving her love and care.

Let men leave their rituals, creeds, and dogmas, and keep the fast that God ordains; to do justice, love mercy, and walk humbly with their God. Let them try to breathe warmth and vitality into Love's freezing limbs. “'Tis life of which our nerves are scant,” and the only life is Love.

Those who throng our churches and chapels are those who too often fail to obey Love's divine decrees. They do not know it, no, or they would not do it; they do not see Love's visage marred more than that of any other man, with the world's woes; woes that arise from its own lovelessness. Could they but for one moment see that form, hear that voice, surely they would surrender themselves wholly unto Love; and in that surrender they would enter into what the joy of Love means.

But before man can know that joy he must let Love master him, for Love allows no rival; he will subdue all things to himself. This is why men are so reluctant to yield themselves to Him.

It is difficult to learn the lessons that He insists upon his pupils learning. No harder task is possible to man; for he has to unlearn all he has ever learnt, and learn it over again in a new and unknown tongue. Pain, suffering, patience, endurance are the inevitable lot of those who would become novices in that school; but if man would help onwards the progress of his race, it is absolutely necessary he should graduate there.

The man who never sins against Love, is without sin; though in order to be true to Love he may have to break certain man-made laws. But so long as he is true to Love in

its highest, purest, noblest sense he is free from all law. So far, however, man has as yet failed to grasp what love means; he regards it only as a means of enjoyment, whereas, it is as we have shown, a very *via dolorosa*. Instead of possession, its means renunciation; instead of joy it means suffering. But let him once acknowledge the supremacy of this law, let him yield himself to it consciously, wholeheartedly, then, though the way be steep and the path be stony and full of thorns, it will bring him at last to a vision whose exceeding glory will transcend a thousand-fold the highest, deepest, purest joy that earthly love can bestow.

But because man is a conscious agent he may resist the attractive power of all love, and especially of Infinite Love, such resistance being apparent as sin. Yet his life will be one long object lesson to teach him to obey that law, death perchance only placing him in some other school where this law of his being will be even more imperatively felt than it was in this life; such a transition being the heaven of those who love and the hell of those who hate, until they, in their turn, become all-loving too.

"God is love, and he that dwelleth in love dwelleth in God, and God in him." Thus perfect communion with God in love will make man like unto him. "And hereby know we the spirit of truth and the spirit of error; for he that loveth not, knoweth not God, for God is love." Our entrance into all the privileges of *sonship* is dependent, then, upon love, and upon nothing else.

We may give all our goods to feed the poor, yet without love it profiteth us nothing. It is only when we love with a love that suffereth long and is kind, that envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own; that bears, endures, and hopes all things, that never fails: it is only then that we can enter into a realization of what the love of God means.

Do we say such love is impossible between men? Yet even this last century has witnessed the growth of a great universal pity stirring the hearts of men for their suffering fellow creatures; a pity that must soon burst the bonds that bind it, when men will know it for what it is, a great universal love of the human race.

The time is now come when all creeds and dogmas must pass away, for their work is ended. They are now a hindrance rather than a help; the one religion we all need is the religion of love. The one lesson we have all to learn, is to learn to love.

A study of the gospels seems to show us that Jesus himself only realized towards the end of his teaching, that the whole of that teaching was summed up in that new commandment of love; that he did so believe is proved by his words—"By this shall all men know that ye are my disciples, by the love ye have one to another." And the disciple he loved best was the one who was penetrated most deeply with the spirit of love, his epistles being one long exhortation to men to love.

As we return to the teaching of Jesus and make his law of Love our supreme law of life, man's life will change

and develop as it could not otherwise do. For when a man loves he enters into an entirely new environment. At first he finds it difficult to breathe in that rarefied atmosphere, but gradually as he perseveres he finds it becoming more and more necessary to his existence, until at last his former environment has become entirely distasteful to him, and he would not return to it if he could. Old habits, old customs are discontinued, until to sin against Love becomes an utter impossibility.

The union of God and man is essential before a man can be born consciously into the Kingdom of God. And before a man can enter into this conscious union with God, he must become loving. Then consciously united to God, he begins to know something of what the joy of love means, and to reflect that joy in himself. And as death approaches, he realizes that he has nothing to fear; for it is only the door through which he passes into a more real and vital union with that Supreme Love who is the "One among Ten Thousand and the Altogether Lovely. For death removes the glass in which we saw Love's face but darkly, and enables us at last to see Him face to face."



The Mystic Supper.

Shroud it not deep in dark mysterious doctrine
Repeat it not with symbol form and rite,
Rather regard it in its simple glory
Suffused with Love's clear light.

I give my Life—I give my blood and body—
In loving work, in thought and deed, and prayer;
I give it freely, as I love our Father,
Whose voice I always hear.

I give it to my brothers and my sisters,
To those who wish me well, who wish me ill;
I give it gladly, for it is my Being
To do my Father's Will.

To gentle John, to cunning, faithless Judas,
I give my life and service, love and light,
That seeing thus the Father's Will accomplished,
They, too, may serve aright.

To none is lacking of the gift I offer,
All have received the all I had to give,
That all might know *Being means only Giving*
As long as God says "Live."

Expect no promise of a bright hereafter,
Think not of recompense for what you do,
Only to all alike, in loving kinship,
Give what I give to you.

Such is the record. Love and Life together
Make but one whole; without each other none;
Hide not the clear, full light of Christ's whole teaching,
"Only God's Will be done."

God's Will is Love—wide as the world we live in,
Love is for God the only service meet;
Feed with our lives each son of God, our brother,
Wash each one's feet.

Sonia Cross.

Our Empire.

Oh England, fooled and blind, come look, if but a moment, on yourself!

See, through your streets—what should be living sap of your free blood—these brutish, squalid, joyless, drink-sodden populations flowing; and in your mills and factories the weary faces, sad and monotonous lives, or miles of cottage tenements with weakly, red-eyed children, worn-out mothers.

See from your offices and shops at closing hours the morbid stream—as from unhealthy glands within the body—crowds issuing of anæmic youths and girls, pale, prematurely sexual.

With flabby minds and bodies (held together chiefly by their clothes) and perky pick-me-up manners;

See, on the land, where at least there should be courage and grit and sinew,

A thin-legged, slouching, apathetic population, ignorant even of agriculture, and in the mines and coal-pits, instead of lusty power, poor rickety limbs and ill-built bodies;

And ask yourself the searching question straight, how out of such roots shall a Nation grow.

And then look upward at the surface show and flaunt of society,

Those that are well-fed, and (out of the labour of the others) have plenty of chink in their pockets—the Club and drawing-room life.

Look well, look well, and see the feebleness and insincerity of it;

The scores and scores of thousands of titled and moneyed persons—a vast and ever growing multitude—living the lives of idiots. Faiblesse oblige their motto:

Of men scarce fit to be even good officers, much less good administrators; of women hardly worthy to be mothers:

A society wielding enormous wealth and privilege, skilled chiefly in the finesse of personal gain and advancement, and honeycombed by cynicism and unbelief:

And for the rest, the hundreds and hundreds of thousands swarming in commercial dens and exchanges.

The life of the successful business man, the company promoter, the manufacturer, traveller, factor, dealer, speculator, merchant; the bank, the counting house, the big store, the director's office, the advertising agent, and the vendor of patent medicines,

Think of all these, and of the ideals beneath and behind them—and ask again the question,

How, out of such stuff can a nation grow strong?



Where (and the question must be faced)?

Where, anywhere over the surface of England to-day, do the necessary conditions exist for the outcrop of a decent population—if only a body of a few hundreds at a time?

Where are the conditions for the growth of men and women—healthy and well-formed of limb, self-reliant, enterprising, alert, skilled in the use of tools, able to cope

with nature in her moods, and with the earth for their sustenance, loving and trustful of each other, united and invincible in silent faith?

Where is the statesman who makes it the main item of his programme to produce such a population? Where the capitalist? Where the landlord?

Where, indeed—in a country in which politics are but a game of party bluff, where labour is a modified slavery, and where land (for such purposes as indicated) is simply not to be had?

And the answer comes: The conditions do not exist.

The conditions (says the Doctor) of life and vitality are gone—already the process of decay has set in, which only a swift crisis can arrest.

The heart is dying down, withering within the body; and the veins are choked with yellow dirt.

And this thing cries for Empire! Edward Carpenter.



The Higher Vision.

The story of civilization bears eloquent testimony to the truth of Solomon's words when he declared that "where there is no Vision, the people perish."

The moral virility sustained only by spiritual ideals is essential for permanency and enduring power and glory in a civilization, nation, or people, as is oxygen necessary for physical life. And in proportion as people turn from the higher to the lower; in proportion as they turn from the fundamental ethical verities of justice, freedom and fraternity, or that all-comprehending love embraced in the commandments, Thou shalt love the Lord God (or the all-pervading Life) with all thy heart, soul and being, and thy neighbour (the individual life that surrounds thee) as thyself; in proportion as they place the gratification of animal appetites and desires and egoistic ambition above the demands of conscience and the obligations imposed by the law of solidarity—they lose in all those elements that give power, persistency and virility to life and enable a people successfully to withstand the shocks that come from within and without.

The Vision, the ideal, the whole-hearted yielding to the lofty demands of the soul—the exaltation of Love—the passion for justice—the tender out-gushing sympathy for all less happily circumstanced ones—the insistence upon the same freedom for others demanded for self; herein alone lies the path of life and glory. But any treason to the Vision, any turning aside from the ideal, any attempt to substitute personal desires, egoistic ambition, or lust of the appetites for the Vision that lights the soul and beacons civilization along the highway of progress, leads to defeat and death.

Let no one despair! The battle between the Vision and the clod—between justice, liberty and fraternity, and gold, physical dominion and personal ambition—has only just begun; and though the opening contests have been won by the materialistic power, though the enemies of the Vision are working in church, university and press, all that is needed is the moral awakening that time and again has saved nations. Let the old-time spirit of Israel's prophets appear again.

At no time in the history of civilization did each individual possess so great an opportunity effectively to battle for God and triumphant humanity as to-day.

B. O. Flower.

Editorial Notes.

The teaching of the Church of Rome concerning the Rights of Animals, and its attitude concerning their systematic torture for the benefit, or



supposed benefit, of human beings, has now been officially explained and definitely pronounced by a fully credited representative.

In the July issue of the *Humane Review*, a lengthy article by Monsr. Canon Vaughan was published,

and it has been reprinted in the *Catholic Times* of July 3rd, 1903, as an official pronouncement on "the Church's attitude towards Vivisection." We now, therefore, have a Manifesto of the ethics and policy of the Romish Church, concerning which we are entitled to speak, without any risk of the shafts of adverse criticism being warded off by the statement, "You must not judge the Church by the opinion of one of its priests."

This happened to me on one occasion at an Anti-Vivisection Meeting when I drew attention to the pagan and inhuman teaching of Father Rickaby. A sincere lover of animals, who was one of the speakers, but whose too credulous loyalty to the authority of the Romish Church (of which he was a member) would not allow him to recognize any shortcoming in her doctrine, defended the Papacy by repudiating any responsibility on the part of the Church for the ethical teaching of her Professor of Moral Instruction at Stonyhurst College.

But in this case we have the manifesto of Monsr. Vaughan reprinted as a pronouncement of "the Church's attitude" in a journal which is, avowedly, "the Organ of the Catholic Body," and which bears upon its front page, immediately above this avowal, the Papal arms and insignia.

* * *

The Ethics of Rome.

The first point in this Manifesto which strikes an impartial investigator as being noteworthy, is the statement that—

"Cardinal Newman expresses the teaching of the Church as follows: 'We have no duties towards the brute Creation; there is no relation of justice between them and us. Of course, we are bound not to treat them ill, for cruelty is an offence against that holy law which our Maker has written on our hearts, and it is displeasing to Him. But they can claim nothing at our hand; into our hands they are absolutely delivered. We may use them, we may destroy them at our pleasure, not our wanton pleasure, but still for our own ends, for our own benefit and satisfaction, provided that we can give a rational account of what we do.'"

An attempt is then made to justify this illogical and inconsistent mixture of paganism and Christian piety, which, alas, reveals only too clearly the visual limitations of him who wrote it and of those who can accept such as *inspired teaching*, by a series of artful, plausible, and sophistical statements which are calculated so to confuse the real issue in the minds of untrained thinkers, as to create the hallucination that the Romish Church is, notwithstanding her advocacy of Vivisection, the only genuine exponent of beneficence and compassion in this world.

* * *

The arguments which are advanced by the **The Canon's Arguments.** Monsignor to produce this effect in the mind of the average reader, and to advocate the scientific torture of defenceless creatures with

the hope of obtaining knowledge by such means, are, however, when thoughtfully examined, found to be based upon (1) a number of assumptions which are entirely false, and (2) the old Jesuitical maxim, "The end justifies the means"—whether those means be right or wrong, moral or immoral.

The fallacious assumptions are to the effect that without painful experimentation, no growth of medical knowledge is possible; that *someone must be vivisected*, and that, therefore, it is kinder to let the animals endure the rack; that the results obtained by testing remedies upon animals are reliable as a guide to the effect of the said remedies upon human beings; that immense increase of knowledge concerning human disease has been gained by the vivisection of animals; that the suffering inflicted in the laboratories of Christendom is but *slight*; and that the infliction of this pain is in perfect harmony with our obligation "to conduct ourselves towards the lowest of God's creatures, in such a manner as to please and gratify Him, who is good to all, and whose tender mercies are over all His works." (Psalm cxlv, 9.)

Any person who has studied this matter seriously and without the prejudice which ex-parte statements are apt to create, will at once realize that these illusions are the result either of ignorance on the part of the Canon concerning facts, or of mental inability to deduce logical conclusions from the vital phenomena which we see around us.

* * *

The Old Superstition.

This priestly defence of Vivisection is, practically, but the presentation in another form of the old dogma which has ever been the distinguishing mark of all materialistic priest-hoods—that deliverance from the penalty of human transgression is to be obtained by the vicarious suffering of some innocent victim, rather than by the amended life of the individual sinner. The author fails to apprehend that obedience to Hygienic Law is the true remedy for, and best preventive of, disease; and that it is highly improbable that the Higher Powers would allow any method of escaping the consequences of our physical transgression to be discovered by means of the torture of animals—thus obviating the necessity of living in strict accordance with the Divine Will and the physical laws of our being.

* * *

Moloch-Worship.

This Romish Manifesto may be summed up by the affirmation that it presents an ethical creed which is distinctly lower and more barbarous than that which justified the burning of martyrs by the Romish Inquisition. The human victims of the 'Dark Ages,' when Ecclesiasticism 'bossed' mankind, were ostensibly—though not really—burned *for the good of their own souls* and in order to promote their own salvation; but these poor animal victims are openly and avowedly sacrificed in order that sinful man may find some way of escape from the consequences of his wrong-doing.

It is Moloch-worship, pure and simple, in an up-to-date form. And the Church which openly defends such systematic tormenting and massacring of harmless souls, and which denies them all rights—whether as sentient beings or as God's creatures—does but pronounce its own doom.

For the coming generations, who will be characterized by more enlightenment than distinguishes this present one, will most certainly repudiate ethical and religious teaching which is manifestly characterized by materialistic blindness, and an almost total eclipse of spiritual and intuitional perception.

* * *

The Food Reformation.

The Progress of the Cause of Food Reformation becomes more strongly evidenced every week. The subject is being freely commented upon in the daily and weekly press, and a large number of our journalists now have no hesitation in openly advocating the restricted use of, or total abstinence from butcher's meat. The constant stream of literature which we are sending forth from our Headquarters steadily

grows in volume, and the demand is most encouraging. During the past month a large number of our Guide-Books and Pamphlets have been sold at the Congress of the British Sanitary Institute, by our devoted comrade, Mr. W. A. Gill and his co-workers in Bradford.

Another encouraging fact is that the College of Preceptors have this year chosen "Vegetarianism" as the subject for the Essay or literary composition in their Local Examinations.

* * *

The World's Cycling Championship.

A noteworthy event in the Athletic World is the nomination of Mr. George Olley (the Vegetarian Cyclist) as England's representative in the 100 Kilometres race at the forthcoming International Championship Meeting at Copenhagen. A great though fully merited tribute is thus paid to our Comrade and to our Cause, and I trust that he will be able to participate in this great race against the picked representatives of Europe and America, and add the title of Champion of the World to that which he already holds as Amateur Champion of England.

He has quickly recovered from his serious accident at the Crystal Palace, (thanks to pure blood as a result of pure diet) and within three weeks was able to ride 192 miles (unpaced) in twelve hours on the Southern Roads Association Course—notwithstanding being obliged to dismount twelve times owing to tyre troubles and mishaps.

* * *

A Phenomenal Record.

The athletic record which Mr. Olley has built up is so remarkable as to constitute, in itself, a strong argument in favour of the superiority of bloodless diet.

He has won records for $\frac{3}{4}$ mile, 1 mile, 10, 50, 100, and thence for all distances up to 277 miles. He now holds all Amateur Motor-paced Records from 1 to 35 miles, and all tandem paced Records from 101 to 277 miles. And also the World's Amateur Path Records for 5, 6, 7, 8, 9, 10, 11, 12, and 13 hours.

The following are some of his great achievements :—

The 100 Miles Open Race for Carwardine Gold Cup (value £150) 1901 and 1902. He met with a serious accident when riding for this event in 1903, but at the time was a mile ahead of his opponent, and had broken all Records up to the 35th mile when he fell over his rival's machine which had fallen in his path.

The 12 Hours Open Race for the Dibble Shield (£50) in 1901—277 miles.

The 6 Hours Open Race for the same in 1902—151 miles 1705 yds. (These two races are the most important long distance events in the kingdom. Olley has won them twice in succession. No other rider has ever won both of them once.)

The 1 mile Amateur Unpaced Path Record, 1901.

The $\frac{3}{4}$ mile Amateur Unpaced Path Record, 1901.

The 1 mile Amateur Championship of the Southern Counties Cycling Union, 1899.

The London to Portsmouth and back Amateur Record unpaced, 141 miles over very hilly roads in 8 hrs. 31 mins. 48 secs.

The 50 miles unpaced Southern Roads Record, 2 hrs. 26 mins. 46 secs.

The 12 Hours ditto (193 miles).

The 100 miles unpaced Southern Roads Record for Licensed Amateurs (very hilly), 5 hrs. 41 mins. 7 secs.

The 100 miles unpaced on London to Bath Road, 5 hrs. 30 mins.

The 24 Hours Record for Southern Roads (323 miles).

The 24 Hours Record for Southern and Western Roads (325 miles).

The 25 miles motor paced Amateur Record (Crystal Palace, 1903), 38 mins. 59 secs., and also all records from 1 to 25 miles in this same event.

These victories have been achieved by one who has been a total abstainer from flesh-food for many years. And yet there are still many persons who are so ignorant as to believe that a man cannot do "hard work," or manifest stamina and endurance without eating beef.

A Cloud of Witnesses.

There are many other athletic witnesses to the truth of the evangel of Fruitarianism, and I quote some of their performances lest any should say that Olley is only a phenomenon amongst the abstainers from flesh.

The 24 Hours Unpaced Record for Western Roads. By J. E. Newman (317 $\frac{3}{4}$ miles.)

The London to Brighton and Back Tricycle Record. By James Parsley (6 hours 18 mins.)

The Indian Path Records from 1 to 24 miles and the Cycling Championship of India for 1897, 1898 and 1900. By H. E. Bryning.

The Berlin to Vienna Record. By Arno Elsasser (Pedestrian) 372 miles.

The Dresden to Berlin Record (Pedestrian) 125 miles in 26 hours 58 mins. By Karl Mann.

(Although the non-vegetarian Champions of Germany and Austria competed in this race, the first six to arrive were all vegetarians.)

The 100 Yards Ladies' Amateur Swimming Championship and Record. By Miss M. A. Scott (aged 14 years).

The Amateur Tennis Championship and the Amateur Racket Championship for 1903. By Eustace Miles, M.A. (For the fourth and fifth times respectively.)

The Long Distance World's Record for Ladies. By Miss Rosa Symons (1,853 miles in 18 days 23 hours, averaging nearly 98 miles per day; over hilly roads and in all weathers from London to North of Scotland, thence to Cornwall, and back to London.

The Bath to London and Back Record. By J. Britton (216 miles in 14 hours 34 mins.)

The Leicester to London Walking Record. By G. H. Allen (97 $\frac{3}{4}$ miles in 20 hours 22 mins.). In June, 1903, he also walked 455 miles in 9 days.

* * *

A New Nut Mill.

A sample of a much improved Nut Mill has been sent me by the Pitman Health Food Stores, Birmingham. It has a regulating appliance fitted at the side by means of which nuts, cheese, or bread-crumbs, etc., can be finely ground if desired. It is strongly made and can be supplied either with a round or square feeding shaft, and the price is 4s. 6d., post free.

As a nut-mill is a necessity in the kitchen of every fruitarian household, I mention this useful utensil so that those who do not know where to obtain one may now be enabled to do so.

* * *

Another Fruitarian Hospital.

The latest addition to the rapidly increasing number of Hospitals and Sanitoriums which are conducted on Hygienic and Fruitarian lines is the Lady Margaret Hospital at Bromley, Kent. It has been founded for the purpose of demonstrating the value of fresh air and sunlight, and pure and natural food as remedial agents when combined with medical attention of the right sort; and the Committee consider it a most important thing to teach people how to get well and how to keep well.

It is a one storied Bungalow situated on a hill, is lighted by electricity, and contains at present sixteen beds and four cots. Those who would like full particulars should write to the Warden.

* * *

A Plague of Cats.

I frequently receive most pitiful narrations concerning the half-starved, homeless, and unwanted cats of the Metropolis from two ladies who are devoting their lives to the work of rescuing these creatures and humanely destroying such as are diseased and injured, or too unattractive to find a new home. Miss Cording, of 31, Trinity-street, Islington (a lady who is toiling most devotedly in this humane undertaking, and doing much unsavoury work with her own hands, and at her own expense), tells me that she has received about 1,300 grimalkins since last October, and that the work is growing to such an extent that unless some of our zoophilist friends come forward and aid them with funds they will be obliged to suspend their operations. As they are voluntary workers and are exercising a humane

influence in their district, this would be regrettable, and I therefore invite such to write for full particulars or to pay these ladies a visit.

* * *

A Feline Tax.

I should also like to suggest to the Executive of the National Society for the Protection of Cats, and of the R.S.P.C.A., that much cruelty might be prevented by presenting a petition to the President of the Board of Agriculture requesting that the feline race should be taxed. This is the only method of really striking at the root of this evil, for whilst cats are allowed to breed in our cities ad-libitum, they will continue to swarm in the courts and alleys, to suffer starvation and maltreatment, and to destroy the nocturnal slumbers of the citizens with their doleful lamentations. A half-crown tax would soon lessen their number, and ensure better treatment for those who obtain responsible protectors.

* * *

"The Shambles of Science."

An important service to the Cause of Humanity has been rendered by two noble-minded women who are Members of our Order. They came from Sweden to this country in order to study physiology, and thus to better qualify themselves for journalistic work in connection with the Anti-Vivisection Movement in their own land. Their names are Miss Lizzy Lind Af Hageby, and Miss Leisa Schartau.

Having attended a number of lectures in the physiological laboratory of the University of London, and having witnessed a large amount of experimentation upon animals, as carried out in the presence of students (therefore, presumably, under the least revolting conditions), they have come forward as witnesses concerning the atrocities which are taking place in this and hundreds of similar Hells in various parts of Christendom.

These ladies have now written a book entitled *The Shambles of Science*, and I earnestly invite every Member of our Order and every reader of this journal to buy a copy and lend it to every thoughtful and religious person whom they can induce to read it.

By circulating this book a great impetus will be given to the Anti-Vivisection Cause and the day will be hastened when the damnable doings which are recorded in its pages will be regarded as contrary to Law, and when those who are guilty of perpetrating the same will be treated as criminals or moral lunatics. It can be obtained from our Book Department at Paignton at the price of 1s. net.

* * *

Meat Poisoning.

Some plain speaking has recently been given forth by Dr. Tilden on the subject of chronic meat poisoning, and there are many of our carnivorous friends who would do well to consider his words. He states as follows:—

It is a fact, but little known that those who suspend or stop the use of meat have to go through a season of physical depression. The severity of the depression and the time it lasts depend upon the amount of chronic meat poisoning the patient has. It takes from one to three years for the physiological change to take place.

I have people coming to me constantly suffering from constitutional meat poisoning, and they expect to be cured in a day or a week. Drugs never will cure them; the right life will restore all curable cases in from one to three years. Physical development will not cure them *unless the bad habit is stopped*. It would be as reasonable to say that physical development will antidote the ill effects of the alcoholic habit as to say it will keep one well who is poisoning himself on meat daily.

Exercise will not prevent bad habits from ending in disease. The farmer has the healthiest life in the world because he has work and exercise in the sunshine and open air, but he is noted for short life. The reason given is that he is too much exposed to the inclement weather. This is false; he kills himself in the dining room. I did a large practice for fourteen years among farmers and I know whereof I write; they die from gluttony. If exercise would keep people alive in spite of everything farmers should live for ever.

Un-enlightened Officialdom.

The Home Secretary (Mr. Akers-Douglas) received on July 16th a deputation of influential men, who protested against the increase of Vivisection and asked him to do something to suppress the cruelty which is taking place.

He refused in the most emphatic manner, declaring himself in favour of the practice, and stated that he would not vote for any legislation that was introduced for that purpose.

Such an attitude might have been expected from the man who recently gave Professor Schafer a license to drown a number of dogs in order to investigate the phenomena of death under such circumstances, and who has always manifested a tendency to resent any pertinent enquiries concerning the abuses which take place as a result of the indiscriminate issue of licenses to torture animals by the Home Office.

The Cause of Humaneness and the Progressive Movement are hopelessly handicapped whilst men whose ethical and spiritual perceptions are of the most elementary form, are placed in positions of almost supreme power by Christian electors. And the obvious remedy for the chaotic condition which now prevails in our national affairs, when viewed from the higher standpoint, lies in a united effort on the part of progressive thinkers throughout the country, to sweep away the old party distinctions, and to return to Parliament a large number of men who will place National Righteousness and the physical, social, and spiritual welfare of the people *before every other consideration*.

* * *

A Practical Suggestion.

A lady wrote to me the other day suggesting that as a considerable period of time is likely to elapse before a law prohibiting vivisection in this country can be placed upon our statutes, something might be done to hasten the suppression of this infamous system if a large number of persons whose hearts are aflame with indignation concerning this national crime, were to arrange to assemble in their thousands and to storm one of these physiological hells.

Whilst I am not prepared to advocate violence, I feel convinced that some display of moral force outside the doors of the Brown Institution, the Chelsea Tophet, or University College Hospital, might produce a considerable effect upon the minds of the High Priests of this Inquisition, and also upon the Hospital Authorities.

When they see that Anti-vivisectionists are in dead earnest, and are prepared, if need be, to suffer in order to bring about the suppression of animal torture, they will gain a clearer apprehension of the moral power which is at the back of the Humanitarian Movement.

I commend this suggestion to the consideration of the various Societies whose legitimate function it would be to organise some such demonstration, and I also invite them to prepare a plan of campaign for the next election, with a view to influencing the minds of Members of Parliament in general, and of bringing about the defeat of the Home Secretary at the hustings in particular.

* * *

A Slight Mistake.

In making an allusion (in the June issue of this Journal) to a Meeting which took place at St. James's Hall at which a number of medical men spoke in favour of the suppression of vivisection, I referred to the gathering as being under the auspices of the 'British Union,' whereas I should have named the 'London Anti-Vivisection Society.' Several such Meetings were taking place at the time, and amidst pressure of work this error occurred. I gladly correct it, as I have the highest admiration for the Leaders of the London Society, and the energetic manner in which they are carrying on their beneficent propaganda.

Purity in Diet and Psychic Vision.

Oftentimes have I wondered how Christian men and women could cry aloud for Divine inspiration and the visible manifestation of the Lord, and expect their spiritual vision to be clear and far, after feeding their bodies with the gross flesh-meats which I have seen garnish their tables: how they could imagine it possible for the Divine Love to realize itself in them when they themselves were dull, if not dead, to the heartless cruelty that every day witnessed, in order to gratify their tastes: how they could for a moment dream that the Lord paid no regard to how men ate and drank so long as they prayed.



This strange contradiction between the Christians' aspiration and its realization has been very much forced upon my notice, and I ask my readers to seriously consider it. The Churches reared upon the foundation of Christ's teachings have apparently more energy than ever, which they expend in creating new organisations to enlarge their borders and embrace the nations. Yet with all this energy and the increase of scholastic and religious knowledge, we find so little realization in the Church by its adherents of those great verities of which their faith testifies and is the prophecy.

Most clearly and emphatically does the teaching of Jesus to his more intimate disciples imply, that, with the exercise of the right kind of faith, we should become the media of Divine communication to the world; that we should see and hear as those who were attuned to heavenly conditions, ever having the open eye of the soul to see heaven's messengers when they come, and the ear to hear the voices that speak to us from the Beyond.

But the Christian Church repudiates such things. She has no faith in the possibility of an actual communion with ministering spirits such as the first disciples enjoyed. And those who do believe such things and seek to realize their blessed influence, have too often to look for fellowship outside her ecclesiastical borders.

How is it that the *psychic* vision of the church is lost? Why has she no more gifts of tongues, and prophecy, and esoteric interpretation? Because a dark three-fold veil hangs across her Intuition, shutting out the vision of the Holy Place.

The veil of blood is still before her. Though she no longer offers animal sacrifices on her altars to God, she offers them to the mammon of taste and appetite. She lives in a realm of blood. She takes a most active part in the slaughter of animals for food, and permits their torture for scientific knowledge. She is the supposed purifier of the land, yet the land is full of blood; and alas! she approves of it.

She values her ceremonies and outward bulwarks more than the gracious influence of the Eternal Spirit. In short, to a large extent, she is only the reflection of the world-spirit. She is like the sky taking the earth's reflections of colour rather than giving her Divine tone to the earth.

This appalling blindness to spiritual realities, this awful deafness to the Voice that speaks out of the Silence, can never be removed till her hands are washed white from the blood-stains that she hath put there.

She must give up her love of flesh-meats, her cowardly attitude towards the oppressors of the animal kingdom, her callousness concerning the rites of the physiological laboratories.

She must teach the royal road of love even towards the lower races. She must learn that God will have mercy and not sacrifice; that a gentle spirit is more acceptable to Him than feast-days, sacred hours, and mere rites or ceremonies. Yea, she must learn the secret doctrine of the universe, the unity of all Being, the universal Oneness of life. Unless she does, never will the Divine Vision be hers, nor hers the privilege to hear the sublime messages from the Beyond.

For these great and glorious privileges are the fruits of personal dedication to the highest ideals, and a genuine effort to realize spirituality.

Only by earnest endeavour to overcome carnal limitations can she be brought into such intimate fellowship with Heaven as to learn the mind of the Master through direct communion; and so gain His secret. And, with that talisman, open up the whole spiritual realm to the soul.

It is now a well established scientific fact that human beings were never constructed to tear, masticate and digest flesh-foods, like the carnivorous animals. This much, comparative anatomy has taught us. We are, anatomically, of the Frugivorous tribes.

It is equally true, though perhaps not so well known, that the highest authorities in the scientific world inform us that flesh-meats are almost invariably impure; that their effects on the human system are deleterious; and that the sustenance which such foods are supposed to contain can be got out of the vegetable kingdom in a much greater variety, in purer form, and without the harmful elements which are contained so largely in flesh-foods.

Then, doctors have been face to face with an ever increasing ratio of disease; and this notwithstanding the advance made in matters of sanitation, and the supposed marked progress of Medical Science in combatting disease. And the result of it all is, that many of the most notable Physicians and Surgeons have made special investigations, and discovered that the primary cause of a great deal of the disease is to be traced back to the carnivorous habits of the people.

Then we have the further fact, attested by the most eminent philosophers, statisticians and economists, that a natural and pure diet of fruits, nuts, cereals and pulses, with a mixture of butter, cheese, and milk, builds up a stronger physique, gives more power of endurance, is eminently more healthy, is of unspeakable advantage to the brain-worker, and is more economical in every way.

And as the coping-stone to all these we have the humanitarian plea in which scholars of all lands and religions join, showing how the moral nature of man is imbruted by unnecessarily taking life and living upon the flesh of animals; and how man becomes nobler when he regards the races beneath him as related to him, as candidates for the like form of existence as he himself enjoys; and when he is constrained through fellow feeling to protect them from the ruthless cruelty of the physiological laboratory, the chase and the abattoir.

If, then, physical science has shown us the advantage of pure, natural diet for the body and mind; and social economics have demonstrated its dynamic value; and moral philosophy has revealed the incompatibility of the culture of true humane feeling with the unnecessary killing of animals for food; surely the voice of spiritual science and economics and philosophy calls us to rid ourselves for ever of that traffic, and of those habits and customs which tend to animalise our body, draw the veil between us and heaven, and make us blind and deaf to the very highest vision and message. The great mystics who so intimately communed with the highest spirits have always been men and women who repudiated flesh foods and lived on the simplest fare, not only curbing the appetites, but also refining the senses till these were sensitive to the influences of heaven, and could become the venues of heavenly messages.

And here I would remind all my fellow Christians who are known as Spiritualists, that the purest and highest cannot be reached without the consecration of the heart, mind, and body to pure feeling, pure thinking, and pure living. If the Christian Church has long lost the psychic gift, and come to deny its realization (though she holds it in her philosophy), and that through the failure of her members to understand the essentiality of simple, pure, natural diet in order to fit the body to become the temple of the Eternal Spirit; so we may rest assured that the highest psychic gifts and the purest, truest psychic communications, can be ours only through prayer and fasting—through that prayer which is a continual aspiration after the Divine; and that fasting which is a purification of *all* the senses, and the harmonising of them with the will of heaven.

And a further thought here lest I should be misunderstood in much that is implied. I know there are still many Sauls who are only too anxious to consult the witches of Endor; too many Macbeths anxious to hear of earthly gain and greatness; far, far too many clairvoyantes and mediums who sell their heaven-born gifts for a mess of pottage, and as a result never attain to those altitudes where the heavenly message-bearers speak and the Divine Vision is seen.

When spiritual gifts are put to such uses they may become a source of grave danger and evil rather than avenues through which blessings may flow from the spiritual world. The mere gift of divination without heavenly aspiration and communion lays a human soul open to all sorts of dubious influences; and to seek only such fellowship as the Astrals can give, and such knowledge as affects only mundane affairs, is to degrade one's own spirit, and to risk the loss of the pearl of great price.

But though these dangers are real, they need not stand in the way of a very true fellowship which we may have with the spirits of just men and women made perfect. The spiritual world is open to the souls who seek and knock at its portals. But it is for such souls to see that their seeking is of the highest order, so that the messages they receive may be no mere astral-plane reflections or mirages to allure the unsuspecting, but such as have the approval of Heaven, and come as helps to human spirits struggling up to the light. There was a time when these gifts were used solely for the culture of earnest and faithful men and women; and this is the use to which we would counsel all psychic souls to put their gifts.

If all who truly believe in spiritual science and practice it would exalt and enlarge their faith by the purification and consecration of their bodies, so that henceforth they might become fit channels of Divine communication to the saints, what a power for righteousness might they not become? What an increase of spiritual knowledge, fellowship, and aspiration might they not bring down to the world? They would then come to be what the members of the Christian Church ought to have been—circles of men and women whose souls are open to the light of heaven, who give its influxes freedom of access, because they have rent the veil of materialism which divides and cuts off God from the soul.

J. Todd Ferrier.

The Higher Astrology.

Nay, seer, I do not doubt thy mystic lore,
Nor question that the tenor of my life,
Past, present and the future, is revealed
There in my horoscope. I do believe
That yon dead moon compels the haughty sea
To ebb and flow, and that my natal star
Stands like a stern-browed sentinel in space
And challenges events; nor lets one grief,
Or joy, or failure, or success, pass on
To mar or bless my earthly lot, until
It proves its Karmic right to come to me.
All this I grant, but more than this *I know!*
Before the solar systems were conceived,
When nothing was but the unnamable,
My spirit lived an atom of the Cause.
Through countless ages and in many forms
It has existed, ere it entered in
This human frame to serve its little day
Upon the earth. The deathless Me of me,
The spark from out that all creative fire
Is part of that eternal source called God,
And mightier than the universe. Why, he
Who knows, and knowing, never once forgets
The pedigree divine of his own soul,
Can conquer, shape and govern destiny
And use vast space as 'twere a board for chess
With stars for pawns; can *change* his horoscope
To suit his will; turn failure to success,
And from pre-ordained sorrows harvest joy.
There is no puny planet, sun or moon,
Or zodiacal sign which can control
The God in us. If we bring *that* to bear
Upon events, we mould them to our wish:
'Tis when the infinite 'neath the finite gropes
That men are governed by their horoscopes.

Ella W. Wilcox.

How to Avoid Gout.

There is probably no disease about which there is a more universal agreement among medical authorities, as to the cause, than gout. In fact, nearly every man, woman, and child of any intelligence is acquainted with the term "uric acid," and knows that gout is due to the accumulation of uric acid in the body.



Uric acid is a waste product, resulting from the breaking down of tissue by the wear and tear of the body. Normally, when sufficient exercise is taken, the kidneys, skin, and lungs are able to eliminate, or throw off, all the waste that is

formed in the body; but when insufficient exercise is taken to keep the blood circulating freely, thus carrying the wastes to the organs of elimination, or when foods are taken which contain great quantities of wastes in a soluble form, the blood becomes saturated with them, and deposits are made where the circulation is most sluggish, which, as stated, is usually in the small joints farthest removed from the great vital pump—the heart. These deposits in the joints create irritation, and set up an inflammatory condition, accompanied with excessive pain.

Causes.

The two principal causes of the accumulation of uric acid in the system, and its deposits in the small joints, are (1) the free use of foods or drinks containing this poison, (2) the use of beverages containing inorganic acids or acids brought about by fermentation, as spirits, (3) sedentary habits, or lack of exercise. The disease is almost wholly confined to the wealthy—those who have fullness of bread and little physical exercise.

Prevention.

Total abstinence from foods laden with uric acid, with sufficient exercise each day to get up a good sweat, is a sure way of keeping this disease at bay. Who ever heard of a hard-working man, who was moderate in the use of simple foods, having gout? Labouring men who subsist largely upon flesh food (which always contains uric acid) are able by vigorous outdoor exercise to eliminate a large share of this excess of uric acid taken in the food, and thus ward off the disease for a long time; but the extra burden thrown upon the kidneys in its elimination, finally results in disease or the complete wearing out of these organs, thus shortening life.

When a gouty subject consults his physician, he is at once advised to give up the use of flesh foods, alcohol, coffee, tea, etc. Why?—because it is recognised that all of these either contain uric acid or interfere with the oxidation and elimination of uric acid by decreasing the alkalinity of the blood. Especially is this true of flesh. By the use of flesh foods, uric acid is directly thrown into the system. The evil resulting from such a diet may not be experienced at once, and for this reason it is difficult to convince men that these foods are injurious. It is supposed that when one

takes moderate exercise, the kidneys are able to eliminate from ten to twelve grains of uric acid daily. A pound of meat contains about twenty grains of uric acid. If ten grains more than the kidneys are able to dispose of are taken in the system one day, we have an accumulation of ten grains of this product. The same quantity taken the next day increases the amount to twenty grains. Either ten or twenty grains can do very little injury, but if this is continued for one year, we have a deposit of at least five ounces, in two years double this amount, in twenty years it means an accumulation and deposit somewhere in the body of a large quantity of uric acid. When this accumulation reaches a dangerous quantity, Nature gives warning, or holds out a danger signal, in the form of pain, calling upon the individual to repent and reform his habits of living. This is often the last warning given to the one who has refused to listen to the voice of conscience and reason.

Gout is not a disease that comes on suddenly; it is brought about by long sowing for it, and represents the accumulated wastes of many years.

Treatment.

This large quantity of wastes which it took years to store up, cannot be got rid of in a day or a week, or a year. It required time to accumulate; it will require time to eliminate it. Suppose the kidneys are able to eliminate ten grains daily in addition to their normal work; then by stopping the introduction of uric acid, using only pure foods which do not contain it, there will be carried out daily through the kidneys ten grains of this heap of refuse. Thus the system will in time succeed in throwing out the whole of this foreign matter; but at best it will be a slow process. It is like removing a pile of sand when only one shovelful can be taken at a time.

It is well for the gouty subject to bear this in mind, and not be content merely with the removal of pain; let him be satisfied with nothing less than the removal of the disease products—the accumulated uric acid.

In addition to reforming the diet, and taking only pure food and drinks, treatments may be given which will improve the circulation of the blood, and the activity of the skin and kidneys. When the patient is able to do it, sufficient exercise should be taken each day to get up a vigorous sweat.

D. H. Kress, M.D.

THE HIGHER CHOICE.

If you desire to throw off the corruptible and to put on the incorruptible, our advice is that you turn your thoughts and aspirations away from earth and earthly things, and centralize them upon the Spirit. Strive to live a life in harmony with the higher law of the interior world.

If you do so, you will soon arrive at a correct understanding of the love of God for His children, and the great sacrifice made by our Elder Brother, the Christ, when He left his heavenly home and took upon Himself the sign of an unregenerate race.

Then you will be able to realize the beauties of a life of holiness; your days will be filled with sunshine and love; at night the angel of peace will ever stand beside your pillow.

The Esoteric.

In the Light of the Bible.

(From an Address delivered at Birmingham by Rev. M. E. Thorold, M.A.,
Vicar of All Saints, Darlaston.)

God makes use of human agents to carry out His divine purposes and plans; we see that all movements for the uplifting of the human race, have, in their growth, followed the analogy of Nature, "first the blade, then the ear, after that the full corn in the ear."

Through the influence of evil we see the divine plan hindered here, crossed there, but still ceaselessly going forward, while the very things which have hindered and crossed those divine plans are themselves overruled for good. It seems to me that here we have the only possible explanation of sacrifice, of the permission of slavery, of the permission of polygamy, all unquestionably allowed in bygone days.

Who is there to-day who will stand up to defend slavery on Bible grounds? Who does not know that so far as slavery is concerned—even though chapter and verse might be quoted in its favour, either from Old Testament or New Testament—the Spirit of God and the spirit of the Bible is against it to-day? For the Bible has shown us that we have outgrown the condition of mankind in the day when slavery could be tolerated.

So with polygamy; you may find it still among nations low down in the scale of knowledge, but the nations who possess the Bible have outgrown the state in which it could be allowed. Sacrifice stands on the same footing; you may find it among the South Sea Islanders, but not here.

Sixty years ago men began to grasp the truth, here in our own land, that intoxicating drink was harmful to the individual and to the race—a doctrine which is now a force to be reckoned with in the practical and political life of the nation—a doctrine which will eventually be completely established, and the liquor traffic overthrown in consequence.

And it seems to me that the Food Reform Cause to-day in this country is much in the same position as the Temperance Cause was sixty years ago. The few Temperance reformers *then* have become a multitude *to-day*, and I look forward to the same thing becoming true concerning those who advocate pure and humane diet.

In all the things I have mentioned, there has been gradual progress—from a lower to a higher plane—and it is my belief that the Bible shows us that progress in this way is the divine plan. As Tennyson puts it:—

"Yet I doubt not thro' the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

I believe, too, that the pioneers in any of these uplifting processes have been God's agents for the fulfilling of their special share in His mighty plan for the redemption of creation. His messengers in all ages have a work to do—"Prepare ye the way of the Lord, make straight in the desert a highway for our God." That was the life-work of John the Baptist, and it is the work of the Vegetarian Reformers of to-day.

I would say to all such: Here is our appointed—our *divinely-appointed*—mission: by life and example and word to help forward the work of restoring creation to its original state, stamped with the Creator's approval, "very good."

It *will* be very good in that day, when "They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah xi. 9); when the Redeemer's kingdom is established in the Earth and His millennial reign begins. Until that day evil will always have to be reckoned with, but we need not be discouraged. Right is stronger than wrong. Good will conquer evil; God's strength will bring His soldiers to complete victory.

One other point with regard to Bible teaching. I have said that sacrifice, like polygamy or slavery, seems most reasonably explained by accounting it a thing temporarily permitted and overruled for good, rather than an ordinance of the Creator. On any other supposition how can we account for the repeated declaration, "I will have Mercy, and not sacrifice"—or "This also shall please the Lord better than a bullock that hath horns and hoofs" (where praise and thanksgiving are meant as better than sacrifice)?

How marked is the additional reason for sparing Nineveh, "that great city wherein is *much cattle*" (Jonah iv. 11).

Doth God care for oxen? Yes indeed; sacrifice is plainly no ordinance of His.

It was to a scribe who had grasped the truth that to love God with heart and soul and strength and understanding, and to love mankind with unselfish devotion, was more than all whole burnt offerings and sacrifices, that our Lord said, "Thou art not far from the kingdom of God" (Mark xii. 34).

"The times of man's ignorance God overlooked (R.V., Acts xvii. 30), but *now* commandeth all men everywhere to repent"—which means not only to be sorry, but also *to act differently*. Later I find it laid down as a *necessary* thing for the Christian Church that its members "abstain from blood."

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." If my brother can eat the product of the slaughterhouse and the cattle ship, *to the glory of God*, all I can say is *I* cannot do so with the knowledge I now possess. And when and where I can find opportunity to impart that knowledge to those at present ignorant, it is my desire to impart it to the best of my ability.

Books Received.

"The Secret of the Universe and other Essays" (S. Mayle, 70, High Street, Hampstead. Price 3/6 net).

A book that breathes the spirit of the New Thought and that will help to simplify many religious problems for earnest thinkers. A long extract is printed on page 87 of this journal so as to enable our readers to form some idea of this Author's message.

"Man, the Reformer." By Ralph W. Emerson. (Simple Life Press, 5, Water Lane, E.C. Price Threepence).

"Christopolis, or Life in a Land of Garden Cities." S. W. Partridge & Co. Price 2/-

An idealistic sketch of Christian Civilization in the better time that is coming. The later chapters contain some helpful religious teaching.

Announcements.

You are invited to present a copy of the current issue of this Journal to any of your friends who may happen to be Spiritualists.

All Official Correspondence in connection with the general work of The Order of the Golden Age should be addressed to the Hon. Secretary. If letters are addressed to the Provost delay may occur in the acknowledgment, as Mr. Beard is sometimes away from Headquarters.

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